

Journal
of the
Twenty-Second Session
of the
Synod of the
Diocese of Athabasca



Peace River
Tuesday and Wednesday
The 18th and 19th days of June
1946



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List of Clergy and Lay Workers

The Lord Bishop of the Diocese
Right Reverend Arthur Henry Sovereign, M.A., D.D., F.R.G.S.
Bishop's Lodge, Peace River, Alberta.

CLERGY

Ven. Archdeacon Robert Little, L.Th., D.D., All Saints' Athabasca.
Rev. Canon Frank E. Smith, L.Th., St. James' Cathedral, Peace River.
Rev. Canon Arthur Lord, L.Th., Christ Church, Grande Prairie.
Rev. Canon W. B. Singleton, B.A., B.D., St. Luke's, Fort Vermilion.
Rev. G. A. Crawley, L.Th., St. Mark's, High Prairie.
Rev. Robert T. Cathcart, Indian Residential School, Atikameg, Alta.
Rev. Capt. Norman Calland, Christ Church, Berwyn.
Rev. Capt. Eric Wright, St. Matthew's, Wembley.
Rev. G. T. Pattison, B.A., St. Helen's, Fairview.
Rev. Canon George H. Crane-Williams, Dimsdale, Alta.
Rev. A. L. Davies, St. John's, Wabasca, Alta.
Rev. William K. Morrison, B.A., St. John's, Fort McMurray, Alta.
Rev. H. J. McSherry, B.A., B.D., Beaverlodge, Alta.
Rev. E. C. Dickin, Colinton, Alta.
Rev. J. B. Batten, Yellowknife, N.W.T.
Rev. M. J. Walsh, L.Th.
Rev. Robert Mackie, B.A., S.Th., Goodwin, Alta.
Rev. G. Dale, B.A., L.Th., Fort Chipewyan, Alta.

On Leave:

Rev. Canon Major W. Prior, B.A., B.D.
Rev. Eric Richards, L.Th.

DEACONESS

Deaconess Margaret Newton, Hines Creek, Alta.

EXAMINING CHAPLAIN

Rev. George T. Pattison, Fairview, Alta.

BISHOP'S CHAPLAIN

Rev. George T. Pattison, Fairview, Alta.

CANONS

Rev. Canon W. B. Singleton.	Rev. Canon A. Lord.
Rev. Canon G. H. Crane-Williams.	Rev. Canon W. Prior.
Rev. Canon F. E. Smith.	Rev. Canon P. J. Andrews, O.B.E., D.D., England.

RURAL DEANS

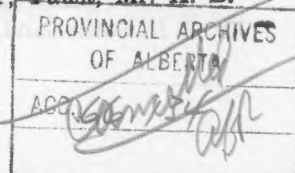
Athabasca, Ven. Archdeacon R. Little, Athabasca, Alta.
Peace River, Rev. G. A. Crawley, High Prairie, Alta.
Grande Prairie, Rev. Canon Arthur Lord, Grande Prairie, Alta.
Mackenzie River, Rev. J. B. Batten, Yellowknife, N.W.T.

STIPENDIARY LAY READER

Dr. D. H. Pinkerton, Sexsmith, Alta.

HONORARY LAY READERS

Peace River, Dr. F. H. Sutherland; Clairmont, Mr. E. V. Bergin; Three
Lakes, Mr. Thomas Smart; Beaverlodge, Mr. A. Funnell, Mr. R. C. Rob-
son; Atikameg, Mr. B. B. Whitford; Athabasca, Mr. H. Dunster; Fairview,
Mr. W. MacArthur; High Prairie, Mr. R. P. Butler; Faust, Mr. K. B.
Thomson; Mr. Eric Calrow, Wabasca, Alta.



CHANCELLOR

His Honour, Judge Bury, M.A., K.C., Court House, Edmonton, Alta.

REGISTRAR

Mr. V. R. Baldwin, K.C., Peace River, Alta.

EXECUTIVE COMMITTEE

Rt. Rev. A. H. Sovereign.

Ven. Archdeacon Little.

Rev. Canon F. E. Smith (Treasurer).

Rev. Canon A. Lord.

Rev. G. A. Crawley.

Rev. J. B. Batten.

Rev. Canon G. H. Crane-Williams.

Rev. Capt. Eric Wright.

Chancellor Bury.

Mr. V. R. Baldwin.

Mr. J. Smart.

Mr. L. Edwards.

Mr. E. Houndle.

Mr. H. Dunster.

Mr. W. Drew.

Mr. W. J. MacArthur.

HONORARY SECRETARY OF SYNOD

Rev. Canon F. E. Smith, Peace River, Alta.

AUDITOR

Mr. Norman Soars, Peace River, Alta.

THEOLOGICAL STUDENTS

1945: Mr. Arthur Privett, Lac la Biche.

Mr. Grant Dale, Slave Lake.

1946: Mr. Victor Curry, Lac la Biche.

Mr. E. Porrior, Slave Lake.

Mr. Alan Howes, Cherry Point.

FELLOWSHIP OF THE WEST

Rev. Robert Mackie, Goodwin, Alta.

WOMEN WORKERS

The Wives of the Clergy.

Miss Helen Ward, St. Nicholas House, Fairview, S. S. by Post.

Miss Muriel Page, St. Nicholas House, Fairview, S. S. by Post.

Hay River Hospital, Nurse W. Neville.

Keg River, Dr. Mary Percy Jackson.

Hondo, Nurse Drummond Hay.

North Star, Miss Marion Loring.

Faust, Miss May Stockford.

Athabasca Hostels, Mrs. C. Brown, Miss Cameron.

McLennan, Miss C. Cornell.

Miss Ada Harden, Supervisor of Women's and Girls' Work, Malvern House, Peace River, Alta.

St. Alban's Van—Miss A. Allison, Miss M. Ansley.

St. Richard's Van—Miss Fairey, Mrs. Ward.

Ss Wilfred's Van—Deaconess Newton, Miss E. Sawyer.

St. Oswald's Van—Mrs. J. B. Owen, Miss L. Macfarlane.

St. Nicholas Van—Miss Mackinnon, Miss Young, Miss Joy Hansell.

COMMISSARIES

IN CANADA: Rev. R. K. Naylor, B.A., Montreal, P.Q.; Ven. T. W. Savary, D.D., Halifax, N.S.; Rev. G. H. Dowker, M.A., Toronto, Ont.; Rev. E. S. Ottley, B.A., LTh., Christ Church, Edmonton, Alberta.

IN ENGLAND: Rt. Rev. E. F. Robins, D.D., Wymondham, Norfolk; Rev. F. Stone, M.A., Hyde Vicarage, Winchester; Rev. B. F. Hinde, M.A., Cauldwell Hall Road, Ipswich; Rev. J. Mervyn Glass, M.A., D.D., Holy Trinity Vicarage, Cheltenham.

MEDICAL EXAMINER FOR PENSION BOARD

Dr. F. H. Sutherland, Peace River, Alberta.

Journal of Proceedings
of the
Twenty-Second Session
of the Synod of the
Diocese of Athabasca
First Day

Pursuant to notice the Synod of the Diocese of Athabasca assembled in St. James' Cathedral at 8.30 a.m. on Tuesday, June 18, 1946.

The Holy Communion was celebrated by the Right Rev. A. H. Sovereign, assisted by Ven. Archdeacon R. Little and Rev. Canon F. E. Smith.

MORNING SESSION

The Right Reverend A. H. Sovereign having summoned the Twenty-second session of Synod to meet at Peace River, Alberta, on June 18, 1946, A.D., the members assembled in Athabasca Hall at 10 a.m., and the Bishop having called the meetings to order, opened with prayer.

The Lord Bishop of the Diocese, extended a hearty welcome to the Right Reverend W. F. Barfoot, D.D., Lord Bishop of the Diocese of Edmonton.

Moved by Canon A. Lord, seconded by Dr. Pinkerton, "That Canon F. E. Smith be re-elected Secretary of Synod"—Carried.

The Secretary then called the Clerical Roll and the following being present answered to their names: Archdeacon R. Little, Canon A. Lord, Rev. Capt. N. Calland, Rev. G. T. Pattison, Rev. G. A. Crawley, Rev. Capt. Eric Wright, Rev. J. B. Batten, Rev. W. K. Morrison, Rev. M. Walsh, Rev. G. Dale, Rev. Canon G. H. Crane-Williams, Rev. E. C. Dickin, Rev. R. Mackie, Rev. H. J. McSherry, Rev. Canon F. E. Smith.

The following Clerical members of Synod being absent: Rev. Canon W. Singleton, Rev. R. T. Cathcart, Rev. W. L. Davies, Rev. Canon W. Prior, Rev. E. Richards.

The Secretary then called the names of the Lay Delegates and the following being present answered to their names: R. C. Robson, J. M. Smart, John MacDonald, H. Dunster, J. B. Minns, C. Band, W. Drew, Geo. Wilson, E. M. Rymer, Jos. Newman, R. P. Butler, E. Houndle, W. J. MacArthur, C. Horton, Dr. D. H. Pinkerton, Roland Young, E. Porrior.

The Secretary reported that fifteen Clerical and thirteen Lay delegates were present, constituting a quorum in each order.

The Bishop declared the Synod constituted.

Letters of Greetings were read from Canon R. Pierce, Canon W. Prior, and Mr. T. M. Smart, and also a telegram from Chancellor Bury.

Moved by Archdeacon Little, seconded by Mr. MacArthur and resolved by standing vote, "That a letter be sent to Judge Bury, regretting deeply his inability to be present and more especially the cause of his absence".

The Bishop then led the gathering in prayer for the well-being of Mrs. Bury.

Moved by Mr. E. Rymer, seconded by Rev. Capt. N. Calland and resolved, "That the correspondence be received, answered and filed."

Moved by Mr. R. C. Robson, seconded by Rev. E. C. Dickin, and resolved, "That Mr. Eric Porrior be given a seat on the floor of the House."

Moved by Mr. H. Dunster, seconded by Mr. E. Rymer and resolved, "That Misses, McKinnon, Ward, Harden, Stockford, and Cornell, be given seats on the floor of the House."

Moved by Archdeacon Little, seconded by Rev. R. Mackie, and resolved "That Mr. J. Pierce, be given a seat on the floor of the House."

Moved by Canon F. E. Smith, seconded by Mr. R. P. Butler and resolved, "That the Minutes of the Twenty-first Session of the Synod of the Diocese of Athabasca, convened at Peace River, Alberta, on the 5th and 6th days of July, 1944, and as printed in the Synod Journal, be adopted as read."

The Bishop appointed Scrutineers of the Credentials of the Lay Delegates as follows: Rev. H. McSherry, and Rev. J. B. Batten.

Press Committee: Rev. G. T. Pattison, Miss Cornell.

Committee on the Bishop's Charge: Mr. H. Dunster, Mr. E. Houndle, and Rev. J. B. Batten.

His Lordship, then read his Charge to Synod, which was most enthusiastically received. (Appendix A).

The Bishop, then appointed the following committee on "Thanks, Greetings and Memorials": Rev. Capt. Eric Wright, Mr. R. C. Robson.

Moved by Mr. H. Dunster, seconded by Mr. R. P. Butler and resolved, "That a Nominating Committee be appointed."

The following gentlemen were elected: Archdeacon Little, Messrs. J. Smart and W. J. MacArthur.

The report of the Executive Committee was read by Canon F. E. Smith. (Appendix B).

Moved by Canon F. E. Smith, seconded by Mr. H. Dunster and resolved, "That this report be received and adopted."

The Synod adjourned for lunch at 12.30 p.m.

The luncheon speaker, the Lord Bishop of Edmonton, was introduced by Rev. Canon Crane-Williams.

First Day

AFTERNOON SESSION

The Synod re-assembled at 2 p.m. The Bishop of the Diocese opened the Session with prayer.

Moved by Canon Crane-Williams, seconded by Mr. R. P. Butler and resolved, "That a vote of thanks be extended to Bishop and Mrs. Barfoot for their presence, and that a special vote of thanks be tendered His Lordship for his most excellent and inspiring luncheon address".

Moved by Canon F. E. Smith, seconded by Archdeacon Little and resolved, "That in section 4 of the Constitution and Canons of the Diocese of Athabasca, page 9, the word 'male' be omitted and '21' be changed to '18'."

Be it further resolved, (that in Canon 4. Section 3, on page 19, the words 'a male, be omitted, and '21' changed to '18'."

This resolution being passed unanimously, the changes became law immediately.

The Treasurer of the Diocese, Canon F. E. Smith, then presented the Financial Statement for the year 1944. (Appendix C).

Moved by Canon F. E. Smith, seconded by Canon A. Lord and resolved, "That this report be received and adopted."

The Treasurer then presented the Financial Statement for the year 1945. (Appendix D).

Moved by Canon F. E. Smith, seconded by Archdeacon R. Little and resolved, "That this report be received and adopted."

Moved by Mr. E. Rymer, seconded by Rev. G. T. Pattison and resolved, "That the matter of an increase in salary for Miss B. Richardson, be referred to the October meeting of the Executive Committee."

The Bishop at this point paid high tribute to the most excellent quality of the work performed by Miss Richardson.

Anglican Advance Appeal. The Rectors of the various Parishes, were then called upon for a verbal report upon the progress of the appeal. Several Parishes were reported to be 'over the top'.

Moved by Rev. Capt. E. Wright, seconded by Mr. R. C. Robson and resolved, "That a vote of thanks be tendered to Rev. Canon G. H. Crane-Williams, and a special vote of thanks to Mr. MacArthur for their work in connection with the A.A.A."

Rev. Capt. E. Wright explained that the 'special vote' of thanks to Mr. MacArthur was made in view of the fact, that, being a farmer he had willingly left his farm at the busiest season of the year and paid hired help to do his work, whilst he toured the Diocese as a special Commissioner for the A.A.A.

Moved by Canon G. H. Crane-Williams, seconded by Canon A. Lord and resolved, "That we the members of the twenty-second Synod of the Diocese of Athabasca, assembled at Peace River, Alberta, June 18th, 1946, do hereby welcome His Excellency Viscount Alexander of Tunis, as the Governor General of Canada."

We renew our pledge of loyalty to our Gracious King, His Majesty King George VI and gladly and joyfully accept Your Excellency as His duly chosen Representative.

We trust that your years of office in our Dominion may be most happy and that our wide Land may truly prosper during the tenure of your office.

We extend to you and Her Excellency, Lady Alexander, a sincere invitation to visit this part of Canada's Northland and we assure you of a hearty welcome.

We have the honour to be,

Your Excellency's humble servants."

Moved by Archdeacon Little, seconded by Rev. G. T. Pattison and resolved, "That we, the members of the Synod of Athabasca assembled at Peace River, Alberta, June 18th, 1946, view with some alarm a well-organized movement in Canada to change the name of our natal day from "Dominion Day" to "Canada Day". The word "Dominion was selected by the Fathers of Confederation as a suitable term to describe this commonwealth of Provinces and was actually chosen from the 72nd Psalm, as prophetic of the day when this fair land would be God's Dominion from sea to sea. We believe that it is neither wise nor necessary to change the name which for years has been associated with July 1st of each year and we hereby deprecate any effort which may be promulgated to effect any change whatsoever."

It was ordered that copies of this Resolution be sent to the Prime Minister, and the Federal Members from this Diocese.

Canon A. Lord then delivered his report upon Radio activity within the Diocese. (Appendix E).

Moved by Canon A. Lord, seconded by Mr. H. Dunster, and resolved, "That this report be received and adopted."

Moved by Rev. H. McSherry, seconded by Rev. G. T. Pattison and resolved, "That a vote of thanks be tendered to Canon Lord, for the careful preparation and the splendid delivery of his broadcasts through the year."

Moved by Canon A. Lord, seconded by Rev. Capt. E. Wright and resolved, "That the Synod of the Diocese of Athabasca, duly assembled at Peace River, Alberta, June 18th, do humbly petition the General Synod of our Church in Canada to consider a plan of the appointment of "A Commission of Exploration and Inquiry" on the use of Radio Broadcasting of Church Services and in the wider field of Religious Education in our Church in Canada. The Commission would be asked to perform the following tasks,—

1. To procure accurate information concerning all radio broadcasting as related to Dioceses and individual Churches, methods and means used, plans for financing and the general policy in each Diocese.

2. To obtain information regarding the use of the Radio by Dioceses in the field of Religious Education.

3. To make specific recommendations to Broadcasters in the preparation of material for radio work and for instruction in the technique of broadcasting.

4. To consider the plan of "experimenting" in certain areas with a plan for specific radio instruction in the great truths of the Gospel and of our Church, and a general plan of Evangelism through the appointment of a Radio Missioner.

5. To produce or procure transcriptions which would be for use by our Dioceses through local stations in an effort to improve the quality and effectiveness of broadcasts not only in the music used but also in the addresses given.

We would humbly suggest that the Commission should be chosen from members of the Executive Committees of our three General Boards, as well as from the Committee on Evangelism and increased by the addition of a limited number from those members of our Church who are already intimately and practically related to the active work of broadcasting.

We would recommend that this Commission should be a sub-committee of the Committee on Evangelism.

We would also suggest that this Commission should report quarterly to the Executive Committee of the Executive Council of the General Synod and that if found necessary, the Executive Committee should be given power to vote reasonable sums of money to enable this Commission to function efficiently and helpfully.

Moved by Mr. E. Rymer, seconded by Mr. G. Wilson and resolved, "That this meeting do now adjourn."

At 8 p.m. The Synod Service was held in James' Cathedral. The following participated in the services: Archdeacon Little, Canon A. Lord, Canon Crane-Williams, Rev. Capt. Eric Wright, Canon F. E. Smith.

Special preacher was the Lord Bishop of the Diocese of Edmonton.

The closing prayers and Benediction were taken by the Lord Bishop of the Diocese of Athabasca.

Following the service the members adjourned with their friends to Athabasca Hall, to witness a display in the latest methods of Visual Education. Those taken part were, Miss Cornell, (Flannel-graph), Rev. H. McSherry (Film Strip), Canon A. Lord (Coloured Slides), Rev. G. T. Pattison (Silent Film), Canon F. E. Smith (Technicolour Sound Film).

At the conclusion of the display an excellent lunch was served by the young ladies of the Cathedral Branch of the A.Y.P.A.

Second Day

The members met in the Cathedral to receive the Sacrament of the Holy Communion at 8.30 a.m. Celebrant Rev. Capt. Eric Wright, Assistants, Rev. Capt. N. Calland, Rev. J. B. Batten.

MORNING SESSION

The report on the Bishops' Charge was presented by Mr. E. Houndle.

Moved by Mr. E. Houndle, seconded by Canon A. Lord and resolved, "That this report be received and adopted."

Moved by Mr. MacArthur, seconded by Mr. R. P. Butler, and resolved, "That the 'Bishop's Charge' be printed as a separate unit."

The D.B.R.E. report was read by Rev. G. T. Pattison. (Appendix F).

Moved by Rev. G. T. Pattison, seconded by Rev. Canon A. Lord and resolved, "That the 22nd Session of the Synod of the Diocese of Athabasca recommends that Parish workers avail themselves of the opportunity afforded by the School Act, for religious education in schools, after consultation with the Principal of the local school."

Moved by Rev. G. T. Pattison, seconded by Canon A. Lord, and resolved, "That we heartily endorse the 'one year plan' for religious education mentioned in the Bishop's Charge, and recommend that it be sponsored by the D.B.R.E."

Moved by Rev. G. T. Pattison, seconded by Canon A. Lord and resolved, "That we extend to the new Western Secretary of the G.B.R.E., Rev. L. A. C. Smith, M.A., B.D., our sincere congratulations and good wishes on his appointment to this important position. We assure him of our full co-operation in every task and plan and we extend to him a hearty welcome to the Diocese of Athabasca in his visitation this Autumn."

Moved by Rev. G. T. Pattison, seconded by Canon A. Lord and resolved, "That we heartily commend the Rev. Canon Hiltz and the Executive Committee of the G.B.R.E. on the inauguration of the new policy of dividing the wide Western Field into two constituencies, thus making the Provinces of Alberta and British Columbia a single unit."

The report of the Sunday School by Post was presented by Miss Ward. (Appendix G).

Moved by Miss Ward, seconded by Rev. Capt. Calland and resolved, "That this report be received and adopted."

Rev. R. Mackie, read the report of the Council for Social Service. (Appendix H).

Moved by Rev. R. Mackie, seconded by Archdeacon R. Little and resolved, "That this report be received and adopted."

Moved by Rev. R. Mackie, seconded by Mr. E. Rymer and resolved, "That this Synod of the Diocese of Athabasca here assembled June 18th, 1946, hereby call upon our representatives both in the Provincial and Federal Governments to protect the farmer in the production, distribution and sale of agricultural products both in Canada and for export to other lands, in order that the farmer may never again be forced to sell the produce at a tragic loss,—eggs at three cents, wheat at twenty cents per bushel or less. We believe that the sale price of the products of the farm and ranch should be based on the cost of production, as the price for manufactured articles is estimated, and should not be subject to an insecure and unnatural rise and fall each day, thus placing the farmer at the mercy of individuals and forces over which he

has no control. We believe that the agriculturist should have the right to a certain security and permanence in the price field and should have a fair and just profit on all that is produced through his labours. We therefore humbly commend the policy of the Federal and Provincial Government in their efforts to provide a fair deal in our national economy.

To be sent to:

Provincial Minister of Agriculture.

Federal Minister of Agriculture.

Members of Provincial Legislative and House of Commons from the confines of this Diocese.

The Prime Minister of Canada.

The Premier of Alberta.

The United Farmers Association of Alberta.

Moved by Rev. R. Mackie, seconded by Mr. J. Newman and resolved, "That we, the members of the Synod of the Diocese of Athabasca duly assembled at Peace River, Alberta, June 18th, 1946, call upon all our people throughout the Northland to assist in every way possible the rehabilitation of the returned and returning men and women of His Majesty's Forces by giving them first opportunity in all vacant positions and by a sympathetic interest and assistance in their task of fitting once more into the normal life of our nation. We also extend a welcome to the War Brides and their children,—far from the Church of their fathers in a strange land. We trust that they will be happy in this New Land and assure them of a place in our family of families and in their Mother Church."

Provincial Command of Canadian Legion

Copy to be sent to the Press.

Moved by Rev. R. Mackie, seconded by Mr. E. Houndle and resolved, "We the members of the Synod of the Diocese of Athabasca deeply deplore the increase in Juvenile Delinquency both in Alberta and throughout Canada. We also view with alarm the ever decreasing age of those who are apprehended and sentenced to gaols and penitentiaries for both minor and major crimes. Believing that the wise and sympathetic care and direction of the "first offender" would be most beneficial in saving the first offender from further crime, we would advocate the adoption of the Borstal System in the treatment of wayward youth, the segregation of the young offenders from hardened criminals, the kind but firm supervision of the lads in helpful surroundings, giving them the benefit of an adequate education and an opportunity to learn some trade and return to normal life as law-abiding citizens."

Copies of this resolution to be sent to:

The Hon. the Minister of Justice.

Premier Manning.

The Attorney General of Alberta.

The morning session adjourned at 12.30 p.m. Luncheon was served in the Athabasca Hall, by ladies of the Evening Branch of the Cathedral W.A.

The luncheon speaker was the Rev. Canon G. H. Crane-Williams, who presented a wonderful word picture of his recent trip to England by air. The speaker with his wide command of the English language and his high ability as an orator, made the audience feel, that they too, were actually visiting post-war England.

Second Day

AFTERNOON SESSION

The Synod re-assembled at 2 p.m.

Rev. H. McSherry reported on behalf of the Committee on Credentials, that there were now seventeen Lay Delegates present.

Mr. MacArthur presented the report of the Nominating Committee. After some balloting His Lordship declared the following elected:

EXECUTIVE COMMITTEE: Clerical, Rev. Capt. Eric Wright, Rev. Capt. Eric Wright, Rev. Canon G. H. Crane-Williams. Lay, Messrs. J. Smart, L. Edwards, E. Houndle, H. Dunster, W. Drew, W. J. MacArthur.

GENERAL SYNOD: Clerical, Rev. Canon A. Lord, Rev. Canon F. E. Smith. Substitutes, Rev. G. A. Crawley, Canon W. Singleton. Lay, Messrs. E. Houndle, H. Dunster. Substitutes, Messrs. J. Smart, E. Rymer.

PROVINCIAL SYNOD: Clerical, Rev. G. A. Crawley, Canon Crane-Williams, Rev. W. Morrison, Canon Singleton. Substitutes, Rev. R. T. Cathcart, Archdeacon Little. Lay, Messrs. J. Smart, E. Rymer, R. C. Robson, W. Drew. Substitutes, Messrs. R. S. Young, C. Band.

CANONS AND CONSTITUTIONS: Archdeacon Little, Judge Bury, Mr. V. R. Baldwin, KC.

D.B.R.E.: Clerical, Rev's. R. Mackie, H. McSherry, and Canon Crane-Williams. Lay, Messrs. W. Drew, G. Wilson, R. S. Young.

C.S.S.: Clerical, Rev. Capt. E. Wright, Rev's. E. C. Dickin and G. A. Crawley. Lay, Messrs. L. Edwards, E. Rymer, W. J. MacArthur.

Moved by Mr. J. Smart, seconded by Mr. J. Newman and resolved, "That Rev. Canon A. Lord, and Mr. E. Houndle be elected to the Executive Committee of the General Synod."

M.S.C.C., G.B.R.E., C.S.S.: Clerical, Canons A. Lord, F. E. Smith; Lay, Messrs. E. Houndle and H. Dunster.

Moved by Mr. E. Houndle, seconded by Mr. H. Dunster and resolved, "That Mr. Norman Soars be re-elected auditor."

Moved by Mr. H. Dunster, seconded by Rev. Capt. E. Wright and resolved, "That Dr. F. H. Sutherland be re-elected Medical Examiner for the Pension Board."

Moved by Canon G. H. Crane-Williams, seconded by Mr. E. Houndle and resolved:

Recognizing the need for all Rectors and those others in charge of Parishes to possess cars for their parochial work, the Executive Committees have approved of the following plan to aid them in purchasing same.

A sum of Eight Hundred Dollars will be advanced to each purchaser, in charge of a Parish, upon terms as set forth below.

The sum advanced will be in the nature of a loan, free of all interest and carrying charges, which loan will be secured to the Diocese by a lien upon the car for a period of five years by which time one half of the sum advanced, viz: Four Hundred Dollars, must have been repaid to the Diocese.

This repayment may be made in any manner convenient to the purchaser, either in instalments spread over the loan period of five years or by a lump sum on or before the expiration of the five years.

The equity of the Diocese in the car will be computed at the original Eight Hundred Dollars less such amounts as may have been paid towards the liquidation of the Four Hundred Dollars required to be paid, in direct proportion to the Automobile Trade Book appraisal value on the date the car may be turned in or repossessed. e.g. A car

costing \$1,600 at the end of two years may be appraised at \$1,200. Of the original loan of \$800 the purchaser may have paid off \$200, leaving an unpaid sum of \$600. The equity of the Diocese, in the car at this date then, is the relation of \$600 to \$1,200 which is just one half of the appraised value of the car.

This equity shall be valid for the whole period of five years, after which, providing the Diocese has been fully reimbursed to the full extent of Four Hundred Dollars, the car then becomes the sole property of the purchaser, freed of all lien and encumbrance.

From the date of delivery of the car to the purchaser, continuously, during the whole loan period of five years, the Purchaser must, at his own expense keep the car fully insured against risk of loss or damage by fire and theft and will be required to sign an agreement based upon the foregoing terms.

Moved by Rev. R. Mackie, seconded by Rev. Capt. E. Wright and resolved, "That the sum of \$150 be allocated for broadcasting over C.F.G.P."

Moved by Rev. R. Mackie, seconded by Rev. Capt. E. Wright, and resolved:

"The Liquor expenditure for 1945 reached the enormous sum of \$26, 424,294,— a sum greater than the total expenditure of Alberta's Provincial Government for all purposes including Debt Charges, an increase in eight years from \$11,000,000.

"When countless millions of the world are facing starvation, 456,571,000 pounds of grain were used in Canada for alcoholic liquors (1944). In a land where sugar is rationed and there is not sufficient for the canning of fruit, 137,000,000 pounds of molasses were used in the manufacture of spirits. Arrests for drunkenness are increasing in number, motor accidents on the highways due to drunken drivers are increasing; crimes due to drunken or semi-drunken men and women are increasing; drinking among young people is increasing.

"We, therefore, pledge ourselves to greater practical efforts to make the spirit of Christ more widely felt during our day, and seek the co-operation of all civic and governmental bodies in strengthening the moral fibre of the generation."

Moved by Rev. R. Mackie, seconded by Rev. Canon A. Lord and resolved, "That we commend the Lord's Day Alliance of Canada in its wise and efficient policy of preserving our national and spiritual heritage of The Lord's Day against encroachments from so many avenues.

The seven-day-week of toil due to the grave emergencies of the war years has been displaced by a six-day-week in all industries thus giving to the labourer an adequate rest-day. We pray that this may be continued.

We trust that the attempts to open theatres and other places of amusement on Sundays may be frustrated.

Be it resolved also that we support plans for the closing of gasoline stations on Sundays, as was the custom during the war,—so that our fellow citizens employed in garages and service stations may have their rest-day. Real emergent needs may be cared for without a return to wide open Sunday sales. It is stated that from 75 to 95 percent of the personnel engaged in the sale of gasoline are desirous of freedom from Sunday labour."

To: Premier, Attorney General, Oil Companies.

Moved by Rev. R. Mackie, seconded by Canon A. Lord and resolved, "That we the members of the Synod of the Diocese of Athabasca here assembled at Peace River, Alberta, June 18th, 1946, do hereby commend the Government of the Province of Alberta in their plans to establish

a Travelling Library in the Peace River Country, so that there may be brought to all of our people, both in towns and rural districts, the endless benefits, both cultural and informative, which will naturally come from the reading of good books,—the reservoir of the treasury of thought and action of the centuries. We heartily commend the plan and pledge ourselves to full and enthusiastic co-operation."

The Premier of Alberta, Mr. Hooke, Minister, Mr. Hutchinson, Chairman of Cultural Committee of Province.

The report on behalf of the Diocesan Laymen's Association was presented by Mr. E. Houndle. (Appendix I.).

Moved by Mr. E. Houndle, seconded by Mr. H. Dunster and resolved, "That this report be received and adopted."

The report of the Diocesan W.A. was read by Miss Stockford. (Appendix J.).

Moved by Miss Stockford, seconded by Mr. H. Dunster and resolved, "That this report be received and adopted."

Moved by Canon F. E. Smith, seconded by Archdeacon Little and resolved, "

To The Most Reverend the Primate, and Chairman of Prayer Book Revision Committee, and the Most Reverend Archbishop Carlington,—

We, the members of the Synod of the Diocese, duly assembled at Peace River, Alberta, express the hope that the Prayer Book Revision Committee may be able to submit to the General Synod, meeting in Winnipeg in September 1946, a draft of the revised Baptismal Service which could be accepted and therefore printed for use by the Church in Canada, even before the complete draft of the whole Prayer Book is presented and accepted.

Rural Dean Batten, presented the report of the Rural Deanery of Mackenzie River. (Appendix K.).

Moved by Rev. J. B. Batten, seconded by Rev. M. Walsh and resolved, "That this report be received and adopted."

Rev. G. A. Crawley reported on behalf of the Archives Committee. (Appendix L.).

Moved by Rev. G. A. Crawley, seconded by Canon Lord, and resolved, "That this report be received and adopted."

The Committees report upon Thanks, Greetings and Memorials, was then presented by Mr. R. C. Robson.

Resolved that we the Twenty-second Session of the Synod of The Diocese of Athabasca, place on record our thanks and appreciation of the following:

The Right Rev. A. H. Sovereign.

Rev. Canon F. E. Smith.

Chancellor Bury, and Registrar Baldwin.

Miss Eva Hassel, Miss I. Sayle, all Van Workers, the staff of St. Nicholas House, and all who have contributed to the work of the Sunday School by Post.

The M.S.C.C., G.B.R.E., C.S.S., W.A. Dominion and Diocesan, Colonial and Continental Church Society, Fellowship of Maple Leaf, Fellowship of the West (Montreal), and all societies contributing to the work of this Diocese.

borough.

The Commissaries.

The Press and C.F.G.P.

The Peace River W.A.'s and the A.Y.P.A. for their work in billeting and catering for the current Synod.

The Anonymous Donor, and her representative Mr. S. J. Atten-

That greetings be sent to all absent clergy, the Primate, the Metropolitan, and Bishop Robins.

The Widows of the Clergy who having once laboured in this Diocese have passed to 'higher service'.

Mr. Frank Richardson and his excellent choir.

Nurse Drummond Hay.

Moved by Mr. R. C. Robson, seconded by Mr. J. Newman, and resolved, "That this report be received and adopted."

Moved by Mr. E. Rymer, seconded by Mr. G. Wilson and resolved, "That the Treasurer of the Diocese be paid an Honararium of \$200 per annum."

Moved by Mr. E. Rymer, seconded by Mr. G. Wilson and resolved, "That the Secretary of Synod be paid an Honararium of \$25."

Moved by Mr. E. Rymer, seconded by Mr. G. Wilson and resolved, "That the proceedings of the 22nd Session of the Synod of the Diocese of Athabasca, be printed."

Owing to lack of time the following reports were not read:

Athabasca Deanery. (Appendix M.).

Peace River Deanery. (Appendix N.).

Grande Prairie Deanery. (Appendix O.).

Peace Messenger. (Appendix P.).

Evangelism (Appendix Q.).

Moved by Mr. E. Rymer, seconded by Mr. G. Wilson and resolved, "That the 22nd Session of the Synod of the Diocese of Athabasca do now adjourn."

At 5 p.m. the Bishop closed the Session with prayer, remembering especially those Clergy who were not able to be present.

F. E. SMITH, Secretary.

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The Bishop's Charge

Reverend Brethren of the Clergy,
Brethren of the Laity,—

Today we meet together at Peace River for the twenty-second Session of the Synod of the Diocese of Athabasca.

This will not be a lengthy Charge or Address. When Bishop Strachan became Bishop of Toronto, at one of his first Synods, it is recorded that the reading of the Bishop's Charge required three and one-half hours and the writer states that the members of the Synod were "greatly impressed". This will be a relatively brief address but I hope and pray that the two or three avenues of service which challenge us today will be more impressive than anything we have heretofore faced.

This is the seventh Synod over which I have had the privilege of presiding,—Bishop Bompas had one Synod, Bishop Young five, Bishop Holmes one, Bishop Robins six and Bishop Renison one. It may also be noted that no other Bishop of Athabasca has remained as Bishop of this Diocese after he was sixty years of age. I thank God for strength given to me in body, mind and soul and for His guidance.

From the earliest days of the Christian Church, the unit of ecclesiastical organization has been the Diocese. Before there was an English nation, before there was an English Parliament, there was an English Church,—and in that English Church there were seven dioceses corresponding to the seven Saxon Kingdoms, and over each Diocese there was a Bishop. The word "Diocese" has an interesting and revealing derivation. It has come to us through the Latin from two Greek words,—*"dia"* meaning "through the agency of" or "by means of" and *"oikos"* a house. In other words, a Diocese is a house or a home where all the members of the Family of Christ live and work together for the Kingdom of God. In this Family, the Bishop is "The Father in God" (however unworthy he may be) with his loyal and devoted members of Christ about him and for whom as children of God, he is responsible. With him in this sacred Family are the faithful Pastors and all members of that House,—men and women and boys and girls. In this "Diocese",—this "House",—we all have our privileges and responsibilities, blessings and duties, joys and tasks,—and by means of (*dia*) this House and through the agency of this Home, souls are to be won by the power of God and His Church extended.

From time to time, this Home through its members, meets in a Synod. Here too is an informative derivation. The word "Synod" comes from two Greek words,—*"syn"* which has the thought "getting together" and *"hodos"*, "a road, the way, a trail". So we meet together today as a Family along the road, a wondrous road which was blazed by Jesus Christ who said "I am the Way." In the first century, Christians were spoken of as those "belonging to the Way" (Acts 9.2). It has been a glorious Way, far more permanent and secure than any Appian Way, though sometimes it has been "The Sorrowful Way". Thus this unit, the Diocese of Athabasca, this House of Athabasca, meets together for a little while with all the members of the Family present, bound together by love and service and by our allegiance to Jesus the Christ, to think

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of and to plan for Christ's Kingdom and to pray for "the whole congregation of Christian people dispersed throughout the world, and especially for that part to which we belong." May God guide this House as it meets now along the Road of Time in this hour of crisis and judgment.

Along this road, there are the companions of the trail,—our sister Diocese,—and we are delighted to welcome today the Rt. Rev. W. F. Barfoot, D.D., Lord Bishop of the Diocese of Edmonton,—as our friend and guest,—representing our Sister Diocese. With him, we are also pleased to welcome Mrs. Barfoot.

We thank God that we meet today with the guns of war silent. Peace, the cessation of war has been won, but Peace, the creation of good will to all mankind has yet to be achieved. The victory has been made possible by great sacrifices both of men and material. Forty thousand of our Canadian men will not return; many are maimed and blinded for life. Many because of what they have experienced, will find it most difficult to face life here in our Dominion. Thirty thousand brides will reach our shores as strangers in a strange land. The problems are most formidable, in fact, overwhelming,—and in this seeming chaos, the Church of the Living God must play a leading part. An old age is dying; a new age is being born. We must ever hold aloft the life and teaching, the death and resurrection of Jesus the Christ, the Prince of Peace. Nineteen hundred years ago, through the silence of Bethlehem Hills, the drowsy Shepherds heard the angelic symphony,—“Glory to God in the highest, and Peace on earth to men of good will.”

To this generation is given the opportunity of making this dream a reality and this vision a factual achievement. Mankind may not have another opportunity for there are catastrophic forces at work which may wreck the plans of nobler workmen as they seek to build a new and more permanent Temple of Peace. But we believe that “civilization has struck its tents and is moving forward.”

Now there are two features which characterize our day and generation which though separated greatly in essence drive us powerfully onward to calmer seas and a more peaceful haven.

The first mark of this great hour is the fact that the world is one. For a century or two, we have been discovering that we are neighbours; now we must learn to be neighbourly or else,—. This old earth has been shrinking most perceptibly and it is beginning to dawn on us that geographically, socially, economically, commercially and politically, the world is one. The radio and the aeroplane have bound the earth together with cables of sound and speed. The late Wendell L. Willkie wrote in his epoch-making book, “One World”,—“At the end of the last war, not a single plane had flown across the Atlantic. Today that ocean is a mere ribbon, with airplanes making regular scheduled flights. The Pacific is only a slightly wider ribbon in the ocean of the air, and Europe and Asia are at our very doorstep.”

The other feature identifies this hour as a new age. Mankind through all of the evolving generations, through struggle and conflict, through sorrow and joy, in days of unutterable anguish and in hours of convulsive strain, in times of darkness and of sunshine, in ages which have been marked with defeat and seeming retrogression when “even God and his saints seemed to sleep”, has ever been climbing upward. He groped in the stone age, he discovered fire and then climbed to the iron age. There were the Dark Ages and Ages of Awakening—a steam age—an electric age—and now we have reached for better or for worse—

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The Atomic Age. The President of the United States announced at 10.45 a.m. on August 6th, 1945—"Sixteen hours ago an American airplane dropped one bomb on Hiroshima, an important Japanese Army Base." The atomic age had begun. Then the narrator naively states—"On the ninth day of the Atomic Age, Japan surrendered." The blast of flying neutrons comes out as a wind with a velocity of millions of miles an hour. The heat is actually greater than that of the sun, and perhaps man, like Icarus of ancient times, approaching too close to the secret of the sun, may find that his soaring wings may likewise collapse and he himself perish. Neither can the secret be cabined or confined. There can be no material defence against this death-dealing blast,—only a spiritual defence. The atomic bomb has forever shattered isolationism. Annihilate war or annihilate man. It is one world or none.

This is the setting of our conference today,—yet not one of gloom and despair, but of hope, of challenge and opportunity.

It is customary for the Bishop in his address to record certain episcopal acts and diocesan changes.

ORDINATIONS SINCE THE LAST SYNOD

As Deacons,—Rev. Maurice J. Walsh, Rev. Grant Dale.

As Priests,—Rev. Maurice J. Walsh, Rev. E. C. Dickin, Rev. Harold J. McSherry.

RECEIVED FROM OTHER DIOCESES

Rev. J. B. Batten from the Diocese of Huron, Rev. R. Mackie from the Diocese of Montreal. Deaconess Margaret Newton from England.

WELCOMED HOME FROM ARMY SERVICE

Rev. (Major) William Prior, now on Leave of Absence from the Diocese. Rev. (Captain) Eric Wright to his former Parish at Wembley. Rev. (Captain) Norman Calland to the Parish of Berwyn.

TRANSFERS TO OTHER DIOCESES

Rev. Cecil Randall to the Diocese of Montreal, Rev. Gordon Bratt to New Westminster, Rev. Norman Burgomaster to Moosonee, Rev. J. B. Owen to Montreal.

WOMEN WORKERS

Miss Betty Anderson to Toronto from the Girls' Hostel.
Miss Dorothy Carroll to Toronto from North Star.
Miss Mary Laker to Hamilton from North Star.
Miss C. W. Seaman from Fairview to Caledonia.
Miss Cameron to the Girls' Hostel.
Miss Marion Loring to North Star.
Miss Ada Harden as Supervisor of Bishop's Messengers and Director of Girls' Work.

LAY READERS

Appointed Mr. Eric Calrow of Wabasca and Mr. H. Howell of Grande Prairie.

Names removed,—Mr. E. V. Bergin.

SUNDAY SCHOOL VAN WORKERS

During the past Winter the following served in this Diocese,—Miss Sawyer and Miss Paris at Lac La Biche, Deaconess Margaret Newton at Hines Creek, Miss Helen Ward this summer at St. Nicholas House.

SUMMER STUDENTS

1944—Mr. Maurice Walsh at Slave Lake, Mr. D. Crane at Lac La Biche.

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1945—Mr. Arthur Privett at Lac La Biche, Mr. Grant Dale at Slave Lake.

1946—Mr. Victor Curry at Lac La Biche, Mr. E. Porrior at Slave Lake, Mr. Alan Howes at Cherry Point.

CONSECRATION OF CHURCHES

St. John's Church, Fish Creek,—the gift of a woman in England through Miss Hasell.

St. Aidan's Church, Waterways,—the gift of two sisters in England.

CONSECRATION OF CEMETERIES

St. John's Church Cemetery at Fish Creek.

OTHER EPISCOPAL ACTS

Dedication of the Ascension Window at St. James' Cathedral.

Dedication of St. Alban's Van, stationed at Peace River.

Dedication of the Bishop's Pastoral Staff.

Dedication of the Altar Cross, Altar Vases, Organ and Holy Communion Vessels at St. John's Church, Fish Creek.

HONOURS

Canons of the Diocese—Rev. F. E. Smith of Peace River. Rev. Arthur Lord of Grande Prairie. Rev. G. H. Crane-Williams of Dimsdale.

Rural Deans—Rev. G. A. Crawley of High Prairie. Rev. J. B. Batten of Yellowknife.

Bishop's Chaplain and Examining Chaplain, Rev. G. T. Pattison, Fairview.

VISITORS

At the Refresher Course held in July 1945, we were honoured by three lecturers,—Rev. Canon S. C. Steer, M.A., Principal of Emmanuel College, Rev. Professor B. W. Horan, M.A., of Wycliffe College, Rev. Geoffrey Guiton, of the Punjab, India.

1. May I first mention among the few topics of outstanding importance the Anglican Advance Appeal. This challenge both in its spiritual and financial avenues of advance comes to us in a call to Thanksgiving to the Heavenly Father for Victory and for Peace. The spiritual is a trumpet-call to all our Canadian folk to "come back to God" and acknowledge Him as our Lord and King. The Church must advance on all fronts, in the frontier missions of Canada, on her prairies and in the Northland; in her Schools and Hospitals in these frontier regions; in the overseas field, restoring what was lost in China and Japan, consolidating what she is doing in India; in her provision for the old age and disability of her clergy in the Missionary Dioceses, and of their families; in her educational and social work; in assisting in the reconstruction of Church life in Britain and the "occupied" countries of Europe; in helping each Diocese to meet its own needs, missionary and otherwise. She cannot advance without cost.

The objective is \$4,300,000,—the cost of three frigates and two bombers—or one-twenty-fifth the cost of a modern battleship. This Diocese (with no town of over 2000 people) has been asked to raise \$14,700 and with God's help we will do it. Athabasca will not fail to play its part! The quota has been subdivided among all Parishes and success will depend upon each Parish doing its share, each Family doing its share, each Person doing his and her share. As a matter of fact, this Diocese receives from the M.S.C.C. and the Dominion W.A. each year a sum greater than that which we are called upon to raise now in one concerted effort.

The two Commissioners, Rev. G. H. Crane-Williams and Mr. W. J. MacArthur, have visited most of the Parishes on behalf of the Appeal.

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The Diocese would express its sincere gratitude to these two Churchmen for this offering of time, talents and energy,—so freely given, so deeply appreciated.

2. I would refer also to the Sixteenth Session of the General Synod of our Church to be held in Winnipeg during the early part of September. The Church will evaluate the outcome of the Advance Appeal. The revision of our Prayer Book will receive attention, especially in the Form of Service for Baptism. A special Committee will report concerning certain approaches or "conversations" between the Anglican Church and the United Church of Canada in the field of closer co-operation and possible union. Will you pray that God may guide our Church in this hour of opportunity. His Grace, the Archbishop of Canterbury, will be the visiting speaker.

3. PROGRAMME OF RELIGIOUS EDUCATION. With your help and with the co-operation of the Diocesan Board of Religious Education, I wish to inaugurate a One Year Plan of Religious Education,—a suggested outline or objective for each Parish and for the Diocese as a whole, which we will seek to realize and fulfil in one year. "Where there is no vision, the people perish," and children perish through lack of vision on the part of their elders. Building boys is better than mending men.

We have had a demonstration in our day and age of the power of education in moulding the complete life of a nation through carefully planned propaganda. Taking the innocent, yet pliable clay of the child, Hitler fashioned it into the image of a devil,—and we have the torture cells of Dachau, gas chambers of Belsen, furnaces of Buchenwald.

"We begin with the child when he is three years old. As soon as he begins to think he gets a little flag put in his hand; then follows the school, the Hitler Youth, the S.A. and military training. We don't let him go."—Robert Ley, Leader of the German Labour Front.

"Give me a child of 6 to educate; he will belong to me for life."—Baldur von Schirach (Reich Youth Leader), Munich, 1935.

"The whole function of all education is to create a Nazi."—Bernhard Rust, Reich Minister of Science, Education and Culture for the People, February 13, 1938.

Now if we are to plan for a new world and build an enduring Temple of World Brotherhood, we too must begin with the child. That is basic and fundamental. Truly the world moves forward on the feet of little children. A Charter of Child Life must be the guiding compass of mankind. I wish to be very practical and I make no apology for mentioning details. Here is the pattern for each Parish,—

1. The baptism of every child in every family. A Baptismal Certificate and Prayer Cards for each baptized child.

2. Every child in a Sunday School, if within reach of a School.

3. In every Parish Church and Mission Church a Sunday School.

4. A Boys' Group and a Girls' Group in every town and village,—with week-day activities.

5. An A.Y.P.A. in every Church Community.

6. A Senior or Junior Choir in each Church.

7. The promotion of Deanery Rallies of each of the above organizations.

8. Corporate Communion for senior groups and leaders.

9. A Daily Bible Reading Plan.

10. A definite plan of enlistment in Christ's Army and a challenge for volunteers in active service in Christ's Church.

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My dear fellow-workers in Christ's fellowship,—I earnestly call for your whole-hearted co-operation and your prayers as we launch this Crusade for Youth.

4. As a complement to this Forward Movement, I call upon the Laity, both men and women, to take a more active part in the work of the Church and to shoulder greater responsibilities in the spread of Christ's Kingdom. Too frequently, there is a tendency to leave the whole task to the Clergyman. That is both unreasonable in theory and disastrous in practice. At times, it is the fault of the Rector. The Layman's contribution increases in ratio to the amount of work the clergyman gives him. Most clergymen undertake too much upon their own shoulders, when they should make use of the laymen. If the laymen are taught to give themselves to the Lord, they will give work and money.

May I remind you that although Laymen have been given a much larger place in Church responsibilities in recent years, yet it is only a revival of their status in the earlier days of the Christian Church. The word "layman" is not merely a negative term,—i.e., a Layman is one who is not a clergyman. To be a Layman of the Church of God is a standing of the highest dignity and importance. In the Greek Old Testament (Septuagint), the word "laos" was used to designate the Israelites as the chosen people of God. "Thou art a holy people unto the Lord thy God." i.e., a people consecrated to God to be holy as He is holy. Likewise also in the Christian Church, all members, all Laymen are the people of God in whom the purpose of God finds fulfilment. Therefore a Layman is a member, a unit, of the chosen people of Christ. It is an inspired word: it is a word of most positive spiritual privilege and import.

May I remind you that Laymen have always had and held a unique and glorious place in God's Kingdom. The person to whom the Jews have always looked as their pioneer and father was not a priest but a layman.—Abraham from Ur of the Chaldees. The great Law Giver of the Old Testament, Moses, was not of priestly line. David who gave the world that great classic of the soul, The Psalms, was a Layman. Gypsy Smith, one of England's greatest evangelists, was a Layman. Henry Drummond was a Layman. Dwight L. Moody was a Layman. Dr. Grenfell of the Labrador was a Layman. Dr. Albert Schweitzer, one of the greatest modern missionaries, is a Layman. Dr. John R. Mott, one of the greatest Christian leaders of our age, is a Layman.

Today as we see an old world crumbling and a new world evolving, we call upon Laymen to play their part in the evangelization of the nations.

"Leave it all to the Minister and soon the Church will die,
Leave it to the women, the young will pass it by.

For the Church is all that lifts us from the coarse and selfish
mob.

And the Church that is to prosper needs the laymen on the job.

When you see a Church that's empty, though its doors are open
wide,

It is not the Church that's dying, it's the laymen who have died.
For it's not by song or sermon that the Church's work is done
It's the Laymen of the country, who for God must carry on."

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A few years ago, at a Synod Meeting of this Diocese, Ven. Arch-deacon Little was speaking on this very subject, and waxing eloquent, he said,—“And what would we do without the laymen?” Mr. Butler of High Prairie brilliantly answered, “Nothing.” Yes, we do need the laymen,—and we require the full co-operation of the laymen of this Diocese as never before. “The witness of the Church will always be most effectively borne by the laity interpreting Christianity in daily life and work.” We call upon the laymen to serve faithfully, gladly, enthusiastically as Wardens, Vestrymen and Sidesmen. The Brotherhood of St. Andrew provides an ideal avenue of service in a community. You are needed as Lay Readers, Leaders of Boys’ Groups, Assistants at Boys’ Camps and above all to be faithful and true witnesses for Christ in a world that is groping for the light.

“Rise up, O men of God,
Your Church for you doth wait;
Her strength unequal to her task,
Rise up and make her great.”

5. WOMEN'S WORK IN THE DIOCESE. In this field of service it is my wish that we should take a definite forward step. We have ample proof in the New Testament that the Church in the earliest days of its existence accepted the service of faithful women,—and likewise through the centuries. In some senses the times in which we live are new and there are opportunities for women's service as well as a supply of qualified women to undertake them unparalleled in the past. We have therefore decided to inaugurate the Order of Bishop's Messengers as a fully organized and duly recognized group of licensed workers within our Diocesan borders.

Resolution 66: Lambeth, 1930,—“The conference wishes to insist on the great importance of offering to women of ability and education, who have received adequate special training, posts which provide full scope for their powers and bring them real partnership with those who direct the work of the Church, and genuine responsibility for their share of it, whether in parish or diocese, so that such women may find in the Church's service a sphere for the exercise of their capacity.” This resolution was endorsed by the General Synod 1931, and referred to the House of Bishops for consideration.

We have therefore appointed, with the full approval of the Diocesan Executive, Miss Ada Harden, a woman fully qualified, to act as Supervisor of Bishop's Messengers and also to give special attention to Sunday School organization, to assist in the formation of Girls' Groups in every Parish and to help in the operation of Girls' Camps. We bespeak for her your co-operation and your prayers.

6. A FIVE YEAR BUILDING PROGRAMME. In this Five Year Plan, we will endeavour to place in each main centre a comfortable and convenient Rectory, a beautiful Church and a Parish Hall. May God grant that this vision may be realized.

7. DIOCESAN OFFICE. The time has now come when the office work of the Diocese should be centralized in one special building, and with the unanimous approval of the Diocesan Executive, plans for this Hall have been drawn up and accepted. The office is to be known as “The Harriet Robson Memorial Synod Hall” for it was through a bequest of the late Miss Robson that the funds for this building have been made available. It is to be built on the Cathedral grounds and placed just south of the old log Church.

These are a few, but only a few, of the plans and visions which

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I would place before you in this hour of high-hearted adventure, when we would seek to build up reservoirs of good will and brotherhood in every land. Let us look up to the shining heights which beckon us ever upward. Let us tune our ears to the music of the brave who have fought the good fight and have finished their course.

We have the rare privilege of being companions and spiritual helpers to brave and courageous souls.

To describe adequately the staunch frontier farmers of the Peace River, we can use no better words than those written by the late John Buchan in his book "Memory Hold-the-door", in which he writes of them, "At his best, I think, I have found him as a newcomer to Canada, where he is pushing north into districts like the Peace River, pioneering in the old sense. . . He is one of the few aristocrats left in the world. He has a right sense of the values of life, because his cosmos embraces both nature and man. I think he is the most steadfast human being now alive."

Let us ever remember what our real task is and the true objective of all our striving,—to present Christ Jesus in the power of the Holy Spirit to human souls, so that men shall put their trust in the Heavenly Father through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church.

Christ alone can save our broken and bleeding world, but He cannot save it alone.

As I close, I wish to express my personal gratitude to Rev. Canon F. E. Smith, the Secretary-Treasurer of the Diocese, for his faithful and conscientious services, for his advice and assistance in so many ways. To Miss Beryl Richardson also, I would extend my thanks. She has an excellent grasp of the whole life and business of the Diocese and takes a detailed interest in every department of Diocesan service. Archdeacon Little and Mrs. Little in the eastern side of the Diocese are a tower of strength to us all. From His Majesty's Forces, we welcome back to the Diocese.—Rev. (Captain) Eric Wright, Rev. (Captain) Norman Calland, Rev. (Major) William Prior remains also on the Clerical Roll of the Diocese. My deep and sincere gratitude overflows to the Clergy of this Diocese,—my partners, co-workers and my friends,—bound together in common tasks, common difficulties and common hopes,—as we labour together for the extension of Christ's Kingdom. Though tempted by larger stipends and by much more comfortable living conditions, they remain loyal to the Diocese and stand at their Posts as heroic soldiers. I deeply prize their loyalty and their friendship. May God's richest blessing rest upon them, their wives and families.

To the Chancellor and Registrar, Lay Readers and all the laity of the Diocese,—to the Women Workers and all officers and members of the W.A.—to the Van Workers and those who have a part in the Sunday School by Post under Miss Eva Hasell,—and to all who bear service in any way throughout this wide Diocese.—in the Master's Name, I would say "Thank you". Yet your greatest reward is the "Well done" of the Master who is our Guide and Strength, our Saviour and our King. May God bless you all.

We now ask for the guidance of the Holy Spirit in all of our deliberations and in our fellowship.

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REPORT OF EXECUTIVE COMMITTEE

The Executive Committee have met four times since the last synod adjourned in 1944. The Executive Committee is, as you all know, the Synod out of session,—that is they act upon your behalf through the various representatives elected by you. It is impossible to give you details of all the various items of business transacted, but the minutes of the various meetings are open for your inspection.

Some of the high lights of the meetings, apart from the routine reception of audited financial reports, land transactions, the buying and selling of property are as follows.

At the May meeting in 1945 the following motion was approved 'That an annual increment of \$25.00 be given to all clergy up to a maximum of 15 years, making an ordinary maximum salary of \$1,575.00.'

Your committee viewed with alarm the secular and commercial radio programs over the air on Sundays, so as to exclude programs of a religious nature, as a result the following motion was sent to the proper authorities,—'Be it resolved that we urge the C.B.C., with its tremendous possibilities of influencing the life of the Canadian people, through public and private Radio stations, to increase rather than decrease the facilities for religious broadcasting on Sundays, not only in the morning but also in the afternoon and evening.

Be it further resolved that we urge also that all commercial sales talk be excluded from the secular part of Sunday Radio programs and the sponsors announcements on that day be restricted to the words this programme is sponsored by such and such company, and this only at the beginning and end of the programme, thus eliminating what we are convinced involves illegal commercial advertising."

From this same meeting, a motion was also passed asking that the Service Stations remain closed on Sundays.

At the October meeting, we had the pleasure of meeting Dean Waterman, and your committee accepted the sum of \$14,700 as the A.A.A. objective for the Diocese of Athabasca.

Action was also taken at this meeting regarding the deplorable state of affairs in the Mackenzie river area.

Various sections of the Marriage Act were also dealt with; action requesting that certain parts of the said act be deleted was taken in appropriate manner. The chief desire of this action was to make it easier for people to be married by banns.

At the High Prairie meeting the A.A.A. apportionments were dealt with, and the plan of campaign was formed. Two diocesan commissioners were appointed, Canon Crane-Williams and Mr. MacArthur of Fairview, who graciously accepted the task of covering the whole diocese.

The Executive committee appointed a Building Advisory Committee consisting of the Bishop, Canon Smith and Mr. George Clarke of Peace River. It is now required that the plans of all proposed buildings be submitted to this committee for approval before further action is taken.

The following is a quotation from a motion passed by the committee:

"That this Executive Committee of the Diocese of Athabasca petition His Grace, the Most Rev. D. T. Owen, D.D., (The Primate) His Grace, The Most Rev. L. R. Sherman, D.D. (Metropolitan of Ruperts Land) and the Executive Committee of the M.S.C.C. to make other

APPENDIX B

provision for the supervision and episcopal jurisdiction of the Deanery of Mackenzie River within the North West Territories as from January 1st, 1947."

These and many other matters have been dealt with by the Executive Committee since the Synod of the Diocese last met. Any questions concerning matters dealt with will be welcomed, and the Minutes of the various meetings are open for your inspection.

F. E. SMITH, Secretary.

(APPENDIX C)

DIOCESE OF ATHABASCA

STATEMENT, GENERAL ACCOUNT, 1944

RECEIPTS

Balance, Feb. 1st, 1944		\$ 4,703.48
C. & C.S.S. Grant		1,022.70
M.S.C.C.:		
Regular Grant	\$14,325.75	
Special Grants	1,980.02	16,305.77
Dominion W.A.		2,335.00
General Synod O.C.F.		376.72
Diocesan Sources:		
For Stipend	\$ 4,443.50	
M.S.C.C.	1,503.65	
G.B.R.E.	115.50	
C.S.S.	109.50	
Taxes	161.03	
Insurance	217.06	
Cathedral	95.00	
D.P.A.A.	65.00	
Indo-China	812.17	
Synod Ex.	158.27	
Other Purp.	284.04	7,964.72
Rentals		1,724.40
Contributions, Miscellaneous		808.50
Contributions, Sunday School by Post		294.26
Trust Funds Received		40.25
Miss Hasell for Fish Creek Church		150.00
Osler Fund for Rev. A. L. Davies		250.00
Pension Trust Account, repay loan		91.85
Dominion Government Educational Grants		386.18
Miscellaneous		265.61
		\$36,719.44

APPENDIX C

EXPENDITURES

Stipends and Salaries		\$14,669.40
Travelling Expenses		2,879.61
Fire Insurance Premiums		577.41
Group Life Insurance		277.14
Land and Property Taxes		632.74
Office Expenses		476.84
General Synod Boards:		
M.S.C.C.	\$2,307.44	
G.B.R.E.	113.25	
C.S.S.	88.84	2,509.53
Assessments:		
General Synod	15.50	
Faith & Order	15.00	30.50
Mackenzie River Freight:		
Clergy	108.39	
Missions	26.20	134.59
Summer Students		525.00
Transfers:		
Maple Leaf Account	\$ 612.00	
Relief Account	150.00	
Salt Prairie Church	500.00	
Savings Account	3,000.00	4,262.00
Synod Expenses		419.83
Expended on Church Property		1,645.93
Peace Messenger		178.50
Sunday School by Post		1,256.12
Purchase of Property		450.00
Pension Board, D.P.A.A.		60.00
Mrs. S. E. Richards, Grant		340.00
Clerical Outfits		200.00
Broadcasting		127.00
Audit Fee		10.00
Rents		16.00
Student Grant		50.00
Special Clergy Grants		395.00
Bishop's Pension Assessment		226.70
St. James' Cathedral Grant		100.00
Miscellaneous		92.27
		\$32,542.11
Balance Jan. 31, 1945, Bank Book	\$4,924.66	
Less Outstanding Cheques	747.33	\$ 4,177.33
		\$36,719.44

1st March, 1945, Peace River, Alberta.

I hereby certify that I have audited the books of the Diocese of Athabasca and that the attached statement shows a true and correct view of the affairs of the Diocese, according to the books of account and the information supplied to me.

(Signed) N. SOARS,
Auditor.

APPENDIX D

(APPENDIX D)

DIOCESE OF ATHABASCA GENERAL ACCOUNT, STATEMENT FOR 1945

RECEIPTS

Balance, Feb. 1st, 1945		\$ 4,177.33
C. & C.C.S. Grant		930.30
M.S.C.C.:		
Regular Grant	\$14,325.75	
Special	1,279.12	15,604.87
Dominion W.A.		2,606.00
General Synod, O.C.F.		376.72
Diocesan Sources:		
Stipend	\$4,691.54	
M.S.C.C.	1,523.31	
G.B.R.E.	113.75	
C.S.S.	108.75	
Taxes	185.57	
Fire Ins.	176.88	
Life Ins.	198.30	
Cathedral	102.00	
D.P.A.A.	60.00	
Other Ex.	162.82	
Other Ex.	162.82	7,322.92
Dominion Government Educational Grant		650.00
Rentals		1,338.34
Contributions—Miscellaneous		547.75
Contributions—Sunday School by Post		246.29
Received in Trust		175.00
Refunds (travel and taxes)		52.59
Transfer from Ft. Norman Hospital Fund		2,388.25
Miscellaneous		232.35
		\$36,648.71

N.B.—See page 40 for list of Bonds held by the Synod Office.

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EXPENDITURES

Stipends and Salaries	\$15,559.40	
Travelling Expenses	4,408.35	
Insurance:		
Fire	\$695.45	
Life	599.67	1,295.12
Taxes		737.31
Office Expenses		527.59
General Synod Board:		
M.S.C.C.	\$1,525.98	
G.B.R.E.	113.25	
C.S.E.	88.84	1,728.07
Assessments:		
General Synod	\$ 15.50	
Provincial Synod	100.00	
Faith & Order	15.00	130.50
Mackenzie River Freight		101.64
Summer Students:		
Salaries	\$350.00	
Expenses	183.75	533.75
Transfers:		
Maple Leaf Trust	\$500.00	
Savings Account	58.79	
Trust Account	75.00	
Relief Account	100.00	733.79
Expended on Church Property		1,863.99
Peace Messenger		177.00
Bishop's Pension Assessment		235.54
Sunday School by Post		1,410.52
Trust Funds Expended		110.00
D.P.A.A.		60.00
Clergy Outfits		250.00
Broadcasting		150.00
Audit Fee		12.50
Grant to St. James' Cathedral		100.00
Refresher Course Expenses		137.50
Chipewyan Fuel Grant		100.00
Legal Fees		261.00
Special Gifts		290.00
Miss Hasell (Ada Harden salary)		240.00
Rents		18.50
Miscellaneous		269.29
Peace River, Alberta, March 15th, 1946.		<u>\$36,648.71</u>
		\$31,441.36
Balance Jan. 31, 1946, Bank Book	\$1,411.74	
Less Outstanding Cheques	204.39	5,207.35

I hereby certify that the attached statement shows a true and correct view of the Receipts and Disbursements of the Diocese of Athabasca, according to the best of my knowledge and belief and the information supplied to me.

(Signed) N. SOARS,
Diocesan Auditor.

(APPENDIX E)

REPORT ON RADIO WORK IN THE DIOCESE OF ATHABASCA

With great faith in the power of radio as an instrument for public good, the Rector and congregation of Christ Church, Grande Prairie, set forth in October, 1942, to broadcast services from the church over radio station CFGP in Grande Prairie. The first service was instantly a success and it was decided to continue broadcasting the services on the first and third Sundays of the month throughout the winter. With a respite during the summer months, the practice has been continued now for the past four years with an ever widening circle of listeners.

The territory covered by these broadcasts through the local station includes the whole Peace River District, including that portion within the boundaries of British Columbia in the Diocese of Caledonia. It has been called an "Inland Empire" and its population is rapidly increasing.

The financial support for this venture has been met by generous grants from the Diocese, implemented by donations from interested listeners. We have received no financial support from any other source.

One cannot conceive any more effective method of Evangelism than this modern use of radio. Through its magic the Services of our Church have been brought to many people who, because of distance, are unable to attend a church of their own. In addition it has been of inestimable benefit to those districts whose churches are closed because of the shortage of clergy. It has been the means of keeping these people in touch with the Church throughout these years. Further, it has the power to arouse the interest of the unchurched; to give them a chance to hear what the Church has to say and to bring them back within the fold.

But the use of radio needs no justification. This modern miracle has unleashed new opportunities for service in the Church's work and can rightly claim to be one of her most potent instruments. The Church of England in Canada has too long been content to sit back while others blazed the trail and seized these opportunities. The time is long overdue for the Church across the whole Dominion to act with concerted effort and buy up these priceless opportunities in the furtherance of her work of evangelism.

With this end in view and with the benefit of four years experience in broadcasting the services of the Church, we feel it necessary to make certain recommendations whereby our radio activities may be strengthened.

First; that a Radio Commission be set up under General Synod for the purpose of coordinating all the radio work of the Church.

Second; that Radio Missioners be appointed for work principally in the Missionary Dioceses and that they be placed in the vicinity of the local radio stations. Together with their radio work, such Missioners could be employed in visiting the families in at least part of the area covered by the broadcasting station and thus consolidating their work before the microphone.

Other needs will become apparent and will undoubtedly be met as our undertaking grows. In the meantime, we must refuse any longer to ignore the advantages accruing from this great medium. Here is a mighty gift; let our Church use it with wisdom and skill for the healing of the nations and the spreading abroad of the Gospel of Peace.

Respectfully submitted

REV. CANON A. LORD.

APPENDIX F

(APPENDIX F)

DIOCESAN BOARD OF RELIGIOUS EDUCATION

The Diocesan Board of Religious Education was formed to unify the educational work of the church within the diocese and to bring it into harmony with the broader scope of the General Board of Religious Education. Its duty is to study the educational needs of the church in the Diocese, to present its findings and to give stimulation to the practical working out of its program.

RELIGIOUS EDUCATION IN THE SCHOOLS

The governments provision of one half hour for religious education in the schools of Alberta is a definite challenge to the Christian Church. The privilege and possibility will far outweigh the obstacles of opposition, over cautious school boards, and the very real insufficient time element.

There is a happy arrangement in the Grande Prairie parish where each member of the Ministerial Association give one half hour each week during the winter months in the public and high school for the purpose of religious education. In Fairview parish grades one to six have religious instruction under the leadership of the Anglican, United and Roman Catholic churches, and three schools Dunvegan, Bonnedale, and Waterhole have religious education once a month.

SUMMER CAMPS

Summer Camps present a unique opportunity for the bringing together and training our boys and girls in an ideal setting. Progress in the last few years has been very encouraging. Camp Artaban at Bear Lake adequately provides accommodation and leadership for 90 boys and 90 girls for a ten day camp each. The Van girls conducted a fine camp at Lake Saskatoon and gave leadership to 80.

The Slave Lake camp under able leadership and efficient management had a very successful camp last summer. There was also a Camp at Baptiste Lake where boys and girls enjoyed the training, fellowship and inspiration of a well organized camp. May we stress the importance of confirmation classes, vesper services, and quiet talks, during camp, to win young lives for the Master.

Closely allied to camps in importance and opportunity for the training and teaching of our boys and girls are SUMMER VACATIONAL SCHOOLS. It is encouraging to hear that some parishes are giving leadership in this important field of religious education. Peace River and Canyon Creek for the past few years have had very successful summer vocational schools.

G.B.R.E. SUNDAY SCHOOL EXAMINATIONS

To date there have been 31 papers written and no failures. Fort Vermilion sent in 7 papers with an average mark of 76%. Athabasca sent in 9 papers with an average mark of 64%. The Sunday School by Post sent in 15 papers with an average mark of 63%. The special prize winners have not yet been announced.

These special fields of religious education together with confirmation classes, week day activities such as Cubs Brownies and Scouts, A.Y.P.A. work, social evenings, leadership training groups, enlistment campaigns for boys and girls for vocational guidance toward the church, and the encouragement of Bible reading aides such as Forward Day by Day, Scripture Union, or the Upper Room are the channels through which Religious Education is sponsored in the Diocese. Past experience

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has proved that unless special leadership is given such as in the Diocese of Nova Scotia and Fredricton where a Diocesan organizer is appointed by the Diocese to the special task of organizing in each Parish, many of the important avenues of religious education fall by the way-side.

The Church of tomorrow depends upon the Religious Education of our boys and girls today. May we realize the importance of our task and do everything in our power to further the cause of Religious Education in the Diocese by building it up in each parish.

D.B.R.E. Committee,
REV. G. T. PATTISON, Secretary.

(APPENDIX G)

ST. NICHOLAS HOUSE, FAIRVIEW, APRIL, 1946

REPORT OF SUNDAY SCHOOL BY POST

During the last year, the Sunday School by Post in this diocese has lost its Superintendent and Secretary, Miss C. W. Seaman, who left in September for the Diocese of Caledonia. Since her departure we have received many letters from the children themselves expressing not only their sorrow at her leaving but their appreciation of the help she has given them during the past nine years. A new Secretary, Miss Mary Vaughan, is coming from England and there will no doubt be many welcoming letters for her written by the same hands.

In spite of the fact that none of the five Sunday School vans was able to stay out the whole season, about 320 new members were enrolled and the number of families now on the mailing list totals 2030.

There is still only a small percentage of children who answer the questions, but about 80 are sending in regular well written answers and about another 80 send answers but not regularly.

Prizes were sent to those who through steady regular work throughout the year deserved this special commendation and encouragement. These, as well as picture cards sent with corrected answers, have brought many letters of thanks and appreciation.

It is especially encouraging to notice that the number of Mothers, who teach their 'tinies' from the "Child's Own" and record their verbal answers, is increasing.

As well as the papers, special Prayer cards, known as "Boys and Girls at Prayer" have been sent out each quarter to children who show special interest, and 30 Bible Reading Fellowship leaflets to those who asked the Vanner for this special help. A few confirmation letters have been sent to candidates, too isolated for regular classes.

Various requests have been received from parents and children for Bibles, Testaments, Prayer Books and Hymnals with music. These have been sent and we trust will bring blessing to those who use them.

The 1945 Test was taken by 30 children of which 17 gained passes. Mary Andreeff, Gage, received a special prize from G.B.R.E. for answers which gained 95 marks.

Many children and appreciative parents have sent donations towards the cost of the postage on the Sunday School by Post papers, and since September, 1945, \$83.47 has been received.

The clergy, women workers and students have helped by sending in names of new members, and encouraging old members to send their answers. This co-operation is much valued, and we thank those concerned.

S. HUNTER, M. PAGE.

(APPENDIX H)

REPORT OF THE DIOCESAN COUNCIL FOR SOCIAL SERVICE

The late most reverend William Temple, the Church, and those interested in the whole of the faith, have lost a great leader in the former Archbishop of Canterbury and Primate of all England. He was in the true stream of Anglican thought and tradition, and fearless in his prophetic utterances. Life for him did not consist in accepting either the church as it is, or the social order as it is. He was most emphatic in questioning the fundamental principles upon which our modern economic system is built. We are left to carry through the two endeavors closest to his heart, to make the church the conscience of the people and to hasten the union of Christendom.

I. SOCIAL WITNESS—The church has lost her position of leadership during the last two or three generations because she was not awake to the social blasphemies then arising, and neglected to listen to her prophets, so that today, in the words of the late G. K. Chesterton, "Such are the advances of science that the church could pick up a single microphone and address the entire world, now that the Church has nothing to say". Our address to the world has been individualistic and sectional, whereas modern man knows that the world is "one world"—and that total Christianity is our crying need. Therefore the old evangelistic appeal that caters solely, or even chiefly, to the emotional side of man's nature is of little value in this day and age.

II. FAMILY LIFE—Much of the social unrest today, particularly the dissatisfaction among the young, is due to the breakdown of family life in town and country. Although some adults would take issue with this statement, nevertheless it is evident that what is needed is a clearer understanding and recognition on the part of many parents and other adults of their grave responsibilities before God toward the children entrusted to their care. There must be an acceptance of responsibility for the religious and moral well-being as well as the physical well-being of the adolescent on the part of the parents. But it is also true that due to a number of factors life for so many has become very difficult and confused. Many who may lack the necessary knowledge and skills for providing a good home atmosphere would, we believe, gladly take direction from the church if more available means of providing the same could be arranged. We should try to secure a series of pamphlets dealing with this matter that could be distributed without direct cost to the recipients.

III.—RURAL LIFE—The church everywhere, but nowhere more than in Rural Areas, is dependent on the leadership of the clergy, but to many clergy rural life is strange. Although, given time, the strangeness and the difficulties are overcome, yet in the meantime the church suffers. We are of the opinion that the particular features of the rural work of the church can best be developed by making the deaneries effective, operative units. The rural clergy to have regular meetings is essential, not only for the welfare of the parishes but also for their own. Suitable food for thought for such meetings could be found in the "Christian Rural Fellowship" an American publication, and "The Church and Countryside Council" from England. The diocese could undertake to provide the travelling expenses for the gatherings.

IV. ADMINISTRATION OF THE SACRAMENT OF HOLY BAPTISM—The church needs to reconsider its approach to Baptism and

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Confirmation in the light of the facts which were brought to our attention by General Synod when it stated that over 50% of those who call themselves Anglicans are not known to the church. One of the main reasons for this is the indiscriminate administration of Baptism and Confirmation. The traditional practice of the church has been to baptize infants only when genuine guaranties of christian upbringing have been furnished by practising adult Christians, and this is implicit in our present office of Public Baptism. But nowadays many of the parents who come seeking baptism for their children know little and care little about the Church, and we make them take promises which they often do not understand, and often have no intention of carrying out.

V. TEMPERANCE—We would suggest to all church members that this question of temperance must be faced in a realistic and Christian manner. We would direct the attention of members of Synod to the Report of the Reverend Canon W. W. Judd, General Secretary of the Council for Social Service of General Synod, published in 1944.

We quote: "While this present statement from your Executive Committee deals primarily with the subject of liquor control, it will be recognized by all that it is essentially part of the whole matter of temperance. It is, however, a part wherein no Christian men and women in a democratic country can shirk their share of responsibility for legislative enactment which may assist the weaker members of society. While we, as Christians, stress the fact that temperance and self-control are virtues which cannot be attained by mere human endeavour, but rather by grace, as a gift of the Spirit, our duty is equally clear as citizens to be interested in the legal and administrative arrangements which affect the lives of all our people."

VI. CLOTHING OF EUROPE—The campaign for old clothing for Europe provides us with a great opportunity of service to God and our fellowmen. The clergy should be specially interested in assuring the success of the campaign this year, which is even now in progress.

VII. HOSTELS—It is our opinion that we would be doing a great service to the church by erecting boys' and girls' hostels in various parts of our diocese. Such residences are especially needed in Grande Prairie to accommodate the many pupils attending the High School there who come from along all the highways which converge on that town. This would be one means of holding to our Church those young people who go out from our parishes for higher education and then return as the best trained in the community. It would also be a means of recruiting young men from this diocese for the ministry of the Church.

VIII. UNEMPLOYMENT—This is a major post-war problem in Canada, as in most other countries. In February 1946, there were 233,000 persons drawing unemployment insurance in this country. It is the duty of us all to see that we do not return to the conditions of the 1930's when the cash relief paid to the unemployed was a mere pittance. Family allowance will be of great assistance to the children at least, in case of mass unemployment; and for the passing of this legislation our Federal Government is to be commended. As is always the case with unemployment, the first people to suffer are the older workers—and already many of those called 'Plus Forty' are finding it increasingly difficult, if not impossible to find employment.

Statistics compiled by Canadian Life Insurance Companies stated that, out of every 100 persons reaching the age of 55, 30 were no longer

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self-supporting; and out of every 100 people reaching the age of 65, 54 are no longer self-supporting.

This war has been fought to free people from want and fear. One of the greatest 'fears' of people is that of an unprovided-for old age. It is our responsibility under God to see that every citizen is provided with his daily bread, and it presents a great challenge to the Christian world especially.

IX. LITERATURE—The following literature is worth reading in connection with our present day problems:

"Canada After the War" by Brady and Scott, published by Mac-Millan.

"Young Canada and Religion," Canadian Youth Commission.

"Youth and Jobs In Canada," Canadian Youth Commission.

"Behind Dumbarton Oaks," by W. L. Morton.

"Labor's Post-War World," by Paul Martin, K.C., M.P.

"Canada Must Choose," by Charlotte Whitton.

"Family Allowances, An Installment on Social Security," by Geo. F. Davidson.

X. We should like to re-affirm the statement made in the report to Synod in 1944 of the Diocesan Council for Social Service "In the past the work of the Council has been done through correspondence; never yet has the Council met for deliberation and consultation. This is necessary. We therefore recommend that the D.C.S.S. meet twice yearly, in the months of June and November, and that travelling expenses be provided by the Diocese."

Further we should like to recommend that serious thought be given to the matter of securing literature for distribution among our people and for study by our clergy, and that the choice of this literature be left in the hands of the Bishop or Diocesan Council for Social Service.

In conclusion we should like to express our warm appreciation of the help and guidance which is given to us by our Bishop in all matters which affect the welfare of our people and the good of the Church. None of our priests can afford to neglect the careful direction which he gives in his monthly pastoral letters. We each with him press forward the establishment of kingdom of God and of His Christ.

Respectfully submitted,

ROBERT MACKIE.

(APPENDIX I)

DIOCESAN LAYMEN'S ASSOCIATION

The Rt. Rev. Arthur Athabasca,
Peace River.

Your Lordship:

The Diocesan Laymens' Association regret that they have not been able to hold any meetings since last Synod on account of the vast distances involved in our far flung Diocese.

We managed to make one bid for increase in lay fellowship by a leaflet which through your kindness was printed and broadcast as a part of one of the "Peace River Messengers". We had hoped for some response to this leaflet from some of the laity and we even dared to hope that some of the clerical brethren might have been pleased to encourage us in the work by replies thereto but we regret that no response was

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received. We trust however that the message contained did not fall entirely on stony ground.

We trust that there will be enough time allowed at this Twenty-second Synod, for the laity to have a good Laymens' meeting, as these synodical gatherings seem to be the only opportunity that can be reasonably afforded on account of the aforementioned distance problem.

It appears that it might be more satisfactory to have Deanery Lay Associations for which there might be chances of meetings and then have the Diocesan meeting at Synod at which any items from the various Deaneries would and could be discussed in the form of submitted resolutions, whereas as it is as present, there is barely more than time at these functions for the lay people to get together and elect officers and have a short round table conference.

Faithfully submitted,

E. HOUNDLE, Secretary, McLennan

H. DUNSTER, Chairman, Athabasca.

(APPENDIX J)

REPORT OF THE DIOCESAN W.A. FOR 1944 and 1945

Because Diocesan Synods are for inspiration, and not for the reception of statistics, I shall give just the highlights of our work. Moreover, each Parish receives a Statistical report every year, and this has been read, I daresay, by many of the delegates.

First of all, I want to refer to the Magazine, the "Living Message", a magazine which not only finances itself, but brings nearly two thousand dollars a year into the funds of the Dominion Board. Looking back over several years, we note a steady rise in membership, and in the monetary value of work done by our own Diocesan W.A. We are now eighth from the bottom in all Canada in enrolment and givings. We are eighth in the number of copies of the "Living Message" subscribed for.

In the columns that show total membership, which includes Girls and Juniors, we are down. That side of our work needs attention. Although every mission has Children's Club work of some kind, only 62 Girls and 112 Juniors could be reported. It would seem that our buildings and our time have been spent largely on undenominational enterprises or in movements for which the Church does not ask the figures.

Last year we had 34 Senior Branches in good standing; none of them very large for the total membership is only 397 women. Our women's membership shows an increase of 19 per cent over that of 1944. Figures do not tell the whole story, however, for there has been a constant change of personnel in the small groups as farms changed hands and families moved away. We have issued several hundreds of new membership cards in the past four years.

The Synod might be interested in our analysis by Deaneries. Athabasca Deanery, with three parishes, has 167 of the members; Peace River, with 6 parishes accounts for 125; Grande Prairie, with 4 parishes, has 88 members; and Mackenzie River, with 2 parishes, has but 14 affiliated members.

The Diocesan W.A. would like to be informed about any Follow-Up work that is done amongst our own Indian Graduates, whom we have been helping for so many years.

The Diocesan Officers are by no means discouraged, however.

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Last year the Branches raised \$8118 in all. Some was put away into Building Funds; \$1313 was put into Parochial Apportionments; \$202 for Indian Bale work; \$803 for Church Furnishings. All Branches supported the Special Funds within the Diocese such as the Bishop's Fund and the Caravan Fund. Some helped Funds outside the Diocese such as the Seamans' Mission at Halifax.

At the same time, we acknowledge gratefully that the Dominion Board has sent in far more than we gave. This diocese had its share of the Block Grant of \$16,000 given for White Work; it received the salaries and share of support of our Indian Schools and Hay River work as well as help towards a woman's salary for work amongst White people. In addition, other dioceses have sent to us the total of \$2146 for special appeals sent out for things needed in Mission Houses, Churches and the Girls' Hostel. If our people really understood how much we owe to the W.A. throughout Canada, I feel sure they would want this diocese to get behind the W.A. movement and not divide up amongst other organizations.

Regarding one of our aims—The Study of Missions, we have to acknowledge that any enthusiasm we had is on the wane. Branches explain that when they have read the Living Message, the M.S.C.C. Quarterly and the Sunday School Papers, nothing else is needed. We found the 1944 book, "West of the Date Line," rather heavy, and not representative of Anglican Work. Some substituted the "Fuzzy Wuzzy Angels", We found that the 1945 book, "More Than Conquerors" splendid, where a leader took time to do dissection. In this diocese, we do not have the slides to explain our books as they do "outside", for we have to share with four other dioceses who want them first. If the Delegates to Synod could help us with this year's study, on India, we should be grateful. Mr. Guiton's book, "Kangra Interlude" (30 cents) should be very interesting.

It is at Deanery and Diocesan gatherings that inspiration is chiefly to be met with. A Deanery that goes to a great deal of trouble over Deanery meetings will not have to look for members.

I do feel that the problem of Adult Education, which has to be encountered in different ways in different dioceses, could well be faced by using the W.A. groups as Sponsoring Groups in places where the Clergy would like to launch out into this work.

In conclusion, we should all like to thank the Clergy for their ever ready interest and patience and to assure them that, at all times, the members of the W.A. are loyal to their Clergy and their Church.

MRS. R. LITTLE, Dio. W.A. Pres.

(APPENDIX K)

DEANERY OF MACKENZIE RIVER

This Deanery is gradually presenting a much brighter picture in its setting as the northernmost part of this vast Diocese.

I was able to visit Hay River last September for Baptism and Holy Communion services. There is a strong little church group there. The people attended the Communion Service almost 100%. The sick received Communion in their homes. All took part with great devotion and reverence, being well instructed in church life and teaching by Miss Neville. Miss Neville is carrying on a very worthwhile task of

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keeping the Sunday services going, and ministering to the needs of the sick in the little mission hospital. May we soon see a missionary appointed as pastor of this devoted little flock. I hope to visit Hay River again this summer for services.

At FORT CHIPEWYAN. Last July we welcomed the Rev. Maurice J. Walsh, a previous student in summer work in the Diocese and graduate of Wycliffe College. Mr. Walsh is doing a good job of building up the work of the church in this district. In addition to his own work, Mr. Walsh was able to go to FORT SMITH to hold Christmas services which were much appreciated by the little band of church folk there.

AT YELLOWKNIFE. This mission was re-opened in April 1945, being closed some nine months after the Rev. Cecil Randell left in June 1944. Much of our present success is the harvest of much devoted labour during five years of his incumbency. Our little church is now seven years old. Plans are well advanced for the erection of a new mission house this summer at the New Townsite. Our Board have secured a house from the Imperial Oil Co. at Norman Wells. The building fund is steadily growing, and in the near future a basement will be put in and roofed in the new town for a church building. The Girl Guides, Scouts, Cubs and Brownies have been reorganized with a total of over seventy members. The Ladies' Aid of the parish last April voted themselves into a Woman's Auxiliary. There is a flourishing Sunday School at one of the mines as well as in the town. The Rev. J. B. Batten is the incumbent.

FORT SIMPSON remains closed as well as FORT NORMAN. I understand that the wife of Dr. Trusdale holds occasional services at Fort Simpson.

It is difficult to say what is the solution to the closed missions. It is hoped that this series of synod meetings will reveal some plan, which will, with God's help, mean the re-opening of the closed missions. Undoubtedly the long period of service without a vacation outside is a great deterrent to prospective applicants for northern posts. A yearly vacation and a maximum of three years' service would help, and encourage men to undertake work in the isolated north.

JOSEPH B. BATTEN, Rural Dean.

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COMMITTEE ON ARCHIVES AND HISTORICAL FACTS

This Committee has very little progress to report. Since our last Session letters have been sent out to all Clergy, Lay Workers and a number of 'Old Timers' through the Diocese, asking their co-operation in writing historical accounts of their Parish or memoirs of their past life. To date only two have been received, the most inclusive being that of Mr. Kent covering the early days of the old St. Peters Mission at Grouard. I have reasons to believe that some of the others are working on the same and will be heard from in future. This is a task requiring much time and effort and cannot be done quickly. However, I would ask all concerned to make a real effort towards this end this coming winter.

Respectfully submitted,

G. A. CRAWLEY, Convenor.

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ATHABASCA DEANERY REPORT, 1946

I am compelled to begin my report of this Deanery with a note of pessimism. The Deanery is pathetically understaffed.

Take for instance the Parish of Athabasca in which the Rector is trying to care for Anglicans and adherents in an area as large as a Diocese. Yet, in the same area, another Church has eleven full-time priests and two part time priests, as well as permanent Lay help. However loyal the people and however willing the Clergy, there are limits to both, and we ask that those, who are in a position to do so, will take definite action regarding the situation.

SIGNS OF PROGRESS SINCE THE LAST SYNOD OF THE DIOCESE—1. McMurray Parish Hall has been put into good condition, and a basement furnace has been installed as well as a kitchen stove. The interior of the church has been painted. Choir vestments have been purchased, and a cement sidewalk laid. The Rectory has been enlarged, insulated and completed; also a new water system has been installed.

2. In the Colinton Parish, a church is being erected at Perryvale from a building donated. The congregation are quite enthusiastic and are planning something better yet. At BOYLE village a house has been built which will be available for all church meetings.

3. Parish of Athabasca. The congregation of St. Albans, thirty in number, assembled for 1½ days to paint the church and trim the graves. Cleaning-up day is an annual event with this congregation. All Saints' Church in Town has been resingled and insulated. The basement has been dug deeper, and a new furnace installed. Considerable cement work has been done on the foundations

The Parishes of COLINTON and ATHABASCA are both financially interested in Camp Matowawin at Baptiste Lake. Mr. and Mrs. Dick Owen gave two acres of lake shore land and the Camp was opened in 1945. A fine Central building and two cabins were in use and there are two more cabins under construction..

The first Girls' Auxilliary Rally to be held in this Diocese took place in the Parish Hall and Church at Colinton on May 11, when 57 girls attended, some wearing the G.A. uniform. The active Branches this year have been those at Athabasca, Perryvale, Boyle and Grassland.

SUNDAY SCHOOLS—Fort McMurray reports an average attendance of 70 and at Waterways 40.

At Grassland, Miss Barlee holds daily classes for the children attending the public school. For Grades 1 to 8 Miss Barlee held 118 classes last year with fifty pupils under instruction. All Saints', Athabasca has had an outstanding Bible Class for Grades 10 to 12. Last year's attendance averaged 40 boys and girls. It is led by Mrs. R. Little, B.A., and held on Sunday mornings.

A shortage of Leaders has caused a decrease of Club Work amongst the younger boys. However, at Grassland there is an enthusiastic group of Wolf Cubs under Miss Barlee. They helped the Milk for Britain Fund by the sale of Bird Houses and Window Boxes that they had made.

At the Wabasca Indian Residential School, the natives under Mr. Calrow are keen on their Scout work. Rev. E. C. Dickin has started a Troop at Colinton.

At Athabasca, there is an outstanding Squadron of Air Cadets

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under Flight Lieutenant H. V. Bayliss. The Rector is Chairman of the Air Cadet Committee.

WORK AMONGST WOMEN—The only organized groups in the Deanery are those of the W.A. with a membership of 167. The 1946 Rally at Plum Lake was attended by 48 women from eight branches.

In 1945 the local Branches of the W.A. had the pleasure of entertaining the Diocesan Board of the W.A., at which the special speaker was Rev. G. Guiton. The United Church very kindly lent their Halls for meals and meetings. All who heard Mr. Guiton were deeply interested in what he had to tell about our work in Palampur.

Generally speaking, the women of this Deanery are not taking the active interest in Choir Work, Organ Work and Sunday School and Club Work that was shown ten years ago. Younger women are doing what they can, however, in most centres. Miss Sawyer and Miss Paris served faithfully at Lac La Biche.

WORK AMONGST MEN—There is none apart from the Church Committees. We are deeply indebted to Mr. Horace Dunster, who as Lay Reader so generously assists the Rectors of Colinton and Athabasca when needed. Men, however, do attend the Church's services very well and are willing to help whenever possible.

LIBRARIES—Notable under this heading was distribution of three large shipments of books, 12 cartons in all, suitable for the younger and Intermediate Grades in one and two roomed schools. Other books were sent to our two Hostels and to the local High School for Reference purposes. They were the gift of a Public Library in Eastern Canada.

Under Social Service come also the two Hostels. Few of the graduates could have attended a High School without the opportunity thus given. One student received a Scholarship of one hundred dollars from the Dominion G.A. Two girls were taken at the low charge of nine dollars a month on condition that they did extra work in the house.

We believe that most of our Hostel students do really expect to follow a Life of Service to the Nation.

R. LITTLE.

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PEACE RIVER RURAL DEANERY REPORT

Taking over this Rural Deanery after our last gathering from Rural Dean Bratt, I have endeavoured to make our Deanery gatherings a source of Spiritual refreshment as well as a business matter. We met in Peace River on three occasions, at one of which the Bishop conducted a quiet hour and at another Canon Lord Rural Dean of Grande Prairie was the special speaker.

The outstanding effort of the Deanery has been the summer camps. Started by Rural Dean Bratt as a Deanery effort, we found the matter of distance necessitated dividing our Camp into two separate ones, at Berwyn and Canyon Creek. Last year somewhere in the vicinity of 250 children attended these two camps which we feel have contributed very definite value to the life of our Church in this Deanery.

Respectfully submitted,

G. A. CRAWLEY, Rural Dean.

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REPORT OF RURAL DEANERY OF GRANDE PRAIRIE

It is highly gratifying to be able to report steady progress in this Deanery since our last report was submitted. The number of Clergy has been increased by one owing to the return of the Rev. Eric Wright to his former Parish of Wembley in March of this year. Mr. Wright served in the Chaplain Service of the Canadian Army for three years, seeing service in Italy and Holland. Since his return he has brought new life to his parish and there is evidence on every hand of renewed interest and enthusiasm in the Church's work. On behalf of the Deanery we extend to Mr. and Mrs. Wright and their family a deep and sincere welcome home.

During the year we lost the services of the Rev. J. B. Owen, formerly of Goodwin, who has now returned to the Diocese of Montreal. We regret the departure of this able and energetic priest. However, his place has been taken by the Rev. Robert Mackie of Montreal, to whom we extend a cordial welcome. The Deanery is very grateful to the Fellowship of the West for making it possible to have the parish of Goodwin regularly staffed.

Since September of last year the Rev. Canan G. H. Crane-Williams has been absent from the Deanery on matters of business. His absence has been regretted for we have sadly missed his services as Itinerating Priest. His work has always been of the very highest order and the assistance he has rendered to the Deanery and to the Diocese has been incalculable.

In the individual parishes the life and work of the Church has been steadily maintained. In Grande Prairie a new Rectory was built last summer which is a great asset to the parish. The Spiritual Visitation of the Anglican Advance Appeal was carried out with definite results in church attendance and renewed vigour in the work of the Church.

At Sexsmith, services have been maintained and the work of the church carried on by Dr. D. H. Pinkerton, Stipendiary Lay Reader.

In the Parish of Goodwin a new church has been consecrated at Fish Creek. This has proved of inestimable benefit to the settlers in this area.

Beaverlodge is going from strength to strength under leadership of Rev. J. H. McSherry. The Rectory has been disposed of and a new one is in process of construction on the same site.

Spirit River is the only Parish in the Deanery that is not staffed but in view of the fact that a large part of the territory is soon to be opened up to veterans, it is hoped that a clergyman can be placed there in the very near future.

This report would not be complete without the mention of the Annual Deanery Meetings of the W.A. which took place at Beaverlodge and Sexsmith in 1945 and 1946. Both these gatherings were well attended by representatives of the various branches of the W.A. throughout the Deanery.

A. LORD, Rural Dean.

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THE PEACE MESSENGER

When the Peace Messenger was first issued in 1933 Bishop Sovereign opened his first letter with these words, "Let me first say that I am delighted that it has been made possible for the Diocese to have this little publication as a means of conveying news of the work of the Church as a whole and of our Diocese in particular to all the members and friends of the Church in the Diocese of Athabasca."

During the first years of its life this little paper was nourished by all and sundry throughout the whole Diocese; many and varied were the stories published. The early issues thrilled the many friends of the Church who read of the self-sacrificing work of the isolated missionaries labouring in our north land.

Sadly enough the intervening years have brought about a change which is not for the better. No longer do the various workers take the trouble to write stories which will interest people beyond the boundaries of this Diocese. In fact very few parishes send anything at all; as a result the staff of this paper are left with the task of finding the material with which to fill its few pages.

Let me quote again from the Bishop's first letter,—“We believe that the value of the 'printed page' is beyond all estimation. Information will bring interest and interest will bring loyal and intelligent support and prayers.” Those words are as true today as they were in 1933. The Church is still in need of support and prayer. People all over the world read this little paper. They are already interested, let us make them more so. You all have stories to tell, and if you would only take the time to write them properly, they will be copied and read throughout the length and breadth of our great Dominion and even beyond its borders.

The eyes of the world are upon this great and ever developing north land. No longer is it an isolated stretch of bush land, lakes and rivers, inhabited by trappers and a few missionaries; it is rapidly becoming the centre of the world. It is still the land of adventure and self sacrifice and the church still has a great task before it. Let us then, first make sure that the church is measuring up to its job and secondly let us tell the world those stories which we alone can tell. If you will do your part, the staff of the Peace Messenger will do its part. Let us then go forward to the most interesting episode in the life of our own Peace Messenger.

F. E. SMITH, Editor.

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EVANGELISM REPORT

Under the leadership of the GENERAL SYNOD COMMITTEE ON EVANGELISM work among high-school and university students is being given especial consideration. Every clergyman in Canada has been strongly urged to enter the schools of his district. Lay evangelism is emphasized by the formation of Christian cells and News Teams. Experiments are being conducted in this sphere by the Church Army. Missions with prominent leaders in each parish are within the power of us all.

The use of pamphlets has been continually stressed by our Bishop. Leaving the pamphlets on hospital visits, mailing them to the shut-in, leaving them as calling cards, are all indicated as effective. The Cowley-Bracebridge pamphlets deserve special note. It would be illuminating if only we could measure their effect. In Beaverlodge even the R.C.M.P. have asked for the G.B.R.E. pamphlet "Wolves in Sheep's Clothing" for sending to Jehovah's Witness friends of theirs.

The General Synod Committee have also considered the design of a Christian badge. Some will know of the extensive use of such a badge by the Christian Missionary Alliance.

THE ANGLICAN ADVANCE APPEAL is our greatest Evangelistic effort. In this we are one with all the other Protestant Churches of the North American Continent. All of us are being guided to spread the Good News with a new vigour and emphasis.

MISSIONARY FESTIVALS are to be organized in large centres, mainly on an inter-denominational basis. The South Peace River Ministerial Association, of which I am President, have formed a Committee to invite a prominent layman (e.g. Mr. Le Tourneau) to visit their district and conduct meetings that will be "a blessing to all".

CHRISTIAN RURAL FELLOWSHIP—All the clergy of this diocese are enrolled in this Fellowship, and the bulletins come to us regularly. They can only be neglected to the peril of our ministry. Preferment and sloth are two dangers to the effectiveness and quality of our ministry here in this great Rural Northland. A man who catches the spirit of the Rural Church Movement, particularly evident in these bulletins, will not fall into either the Scylla or the Charybdis that I have indicated.

REFRESHER COURSE—On July 3-5 1945 at Peace River Professor Horan of Wyldiffe College gave lectures on the Old Testament prophets, and Principal Steer of Emmanuel College spoke on Theology and its application to our ministry. The Reverend G. Gupton (Punjab, India) also lectured. All three men deserve our unbounded thanks for the inspiration and guidance that they gave to us. The need for study and devotion was made clear once again to men who can find, all too easily, excuses for neglecting their Text-Book and their Message for social graces and false standards.

Respectfully submitted,

HAROLD McSHERRY

Corresponding member for the
Diocese to the General Synod Committee on Evangelism.

DIOCESE OF ATHABASCA

LIST OF BONDS AS AT JANUARY 31, 1946

- \$1,000.00 War Bond, L-7M 49918, Savings Account, October, 1943.**
- \$1,000.00 War Bond, L-9 EO16332, Savings Account, June 1944.**
- \$1,000.00 War Bond, P-5 E165310, Savings Account, June 1945.**
- \$5.00 War Savings Certificate, XA 2153732, from Miss Jean Kelley, December 15, 1943, gift.**
- \$50.00 War Savings Certificate, TD 6147, April 15, 1941, property of Goldfields W.A.**
- \$50.00 War Savings Certificate, DD 64232, Jan. 15, 1941, property of Goldfields W.A.**
- \$500.00 War Bond, L22 36800, for Parish of Sexsmith.**
- \$100.00 War Bond, L-2A 119572, for Parish of Sexsmith.**
- \$100.00 War Bond, L2A 119573, for Parish of Sexsmith.**
- \$100.00 War Bond, L-2A 119574, for Parish of Sexsmith.**
- \$100.00 War Bond, L-2A 119575, for Parish of Sexsmith.**
- \$100.00 War Bond, L-9 A1102668, High Prairie Parish.**
- \$50.00 War Bond, L-9 H1043356, High Prairie Parish.**
- \$100.00 War Bond, P-7 A531566, High Prairie Parish.**
- \$5.00 War Savings Certificate, TA 3211534, January 15, 1942, Parish of Peace River.**
- £100 3% Defence Bond, held in safekeeping at the Canadian Bank of Commerce, London, England, from Messrs. Currey & Co., 21 Buckingham Gate, London, S.W.1, the gift of Mrs. Showers (Parish of Sexsmith).**
- £1,000 less inheritance tax, bequest, through will of the late Miss Harriet Robson, at Canadian Bank of Commerce, London, England.**

Above Bonds and Certificates inspected, 15th March, 1946.

N. SOARS





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